

567 themselves; so were children born of a slave father who married a free woman, and also of a slave father who bought a girl slave for himself and married her. If, however, slave married slave, the marriage being arranged—i.e. the purchase price for the girl paid—by the slave's master, the children remained slaves. But these slaves in the second generation were slaves of a different kind. They were no longer called *wusi*, but *mangi*, 'born as child' (i.e. as freeman). Though not really free they were exempted from many of the disabilities of slavery. The children of a *mangi* who married another *mangi* were themselves *mangi* slaves again. But a *mangi* could not be sold by his master, nor could he be maltreated or killed—in the latter case his parents could obtain legal redress and would be paid the usual purchase price as 'blood-money'. At the death of a *mangi* only half of his property could be claimed by the master, the other half was inherited by his own family. The *mangi* also had family farms of their own, and were generally treated like full members of the household in everything except that they were not entitled to any share in the inheritance of their master's property. A *mangi* was brought up together with the children of the house, was given the same education, and, like the sons of the house, served in the mounted household troops. Many *mangi* would free themselves, or at least marry free women. But the names of these house-born slaves invariably betrayed their origin; for they were named by their masters, and given not the usual Nupe names but names made up of some well-known blessing formula, of the first words of a proverb, and such like, for example: Adetsua, from *a de 'tsu à sei Sokó*, 'there is no Lord but God'; Barsu, from *bar su ga Allah* (Hausa), 'leave them to God'.

567 It would be wrong, however, to assume that slavery in Nupe carried with it a stigma. True, the people of Bida still speak with contempt of the 'pagans' and 'slaves' (the two terms are almost synonymous) into whose countries their fathers had carried their profitable raids. But, characteristically for Nupe, the stigma attaches to the humble status rather than to the misfortune of having been made a slave. It disappeared with the signs of success and prosperity, open to slaves as to anyone. The wretched slave who could never rise above a menial labourer had to bear the ignominy of his position. But in the case of the trusted slave in a noble household, and above all the successful, freed slave, the taint of slavery meant little more than, in their own words, 'luck of war'. Slaves who served in the houses of the high nobility did indeed share some of the splendour that surrounded the position of their masters. Able and faithful slaves were rewarded with the position of head slaves, overseers, bailiffs; their masters bestowed upon them rich presents and gifts of land—more land than they cared to work with their own hands, having become men of wealth and importance. Their masters bestowed upon them, above all, special titles, household ranks—the ubiquitous symbol of social rise in Nupe, which in this case obliterated even the last external symbol of slave status, the typical slave-names.

000 The royal houses of Nupe, like every nobleman's house, had their host

4: Temple G-4 (no date), 1922

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The successor's initiatory act is to go to the tombs of each⁶⁴³ of his predecessors, where he offers prayer at the head of his people. He would have three compounds to visit, the burial place of each of the three family branches, one sepulchre being in his own palace, as the Chief resides in his own family mansion.

The Nupe King, entitled Etsu in pre-Filane days, now Emir⁶⁷¹ of Bida, has been a Muhammadan for some centuries and Koranic⁶⁹⁶ law is, therefore, observed, but as it has been modified since the advent of the British the following relates to the system of punishment in vogue before that time. All cases were then, as now, decided by the Alkali in court, and he informed the Emir of all important sentences. If there were doubt as to the guilt of the accused the Alkali would sometimes summon a Mallam with the gift of second sight to assist him, but he would never fail to come to a decision. Boys under seventeen were not⁶⁸⁴ considered adult, and were not subject to courts of law, but⁶⁷² were punished at home by their fathers or guardians—and the same applied to unmarried women.

The theft of any food stuff eaten on the spot was considered⁶⁸⁵ no offence, but if any objects worth 1,250 cowries (=6d.) or more⁶⁹³ were stolen the thief had his hand cut off, for a second offence his foot, for a third offence his second hand, for a fourth, his second foot. It is so much recognised as a brand, that an innocent man who has to have his hand amputated always has it done at the elbow. If, however, there were extenuating circumstances, if it was a first offence, and the man pleaded guilty, he might be let off altogether, or imprisoned. Theft between husband and wife is considered no offence. If the value of goods taken was 10,000 cowries or more his head was cut off, and the same punishment was inflicted for highway robbery with violence. If no bodily hurt were done, imprisonment was substituted for any⁶⁸³ term up to four years.

For assault a fine of 50,000 cowries was levied.

For resisting a dogarai, or officer of the Alkali's court, a fine of 100,000 cowries upwards was imposed.

Injudicious talk was punished by cutting off the mouth and ears.

Murder was punished by decapitation.

Sentences of death were carried out by dogarai, who buried⁶⁸² the bodies, unless the families sent for them.⁶⁹⁶

Adultery was heavily punished in old days, but not now.⁶⁸⁶ Married women were liable to law. They suffered imprisonment⁶⁸⁴ inside the Alkali's compound, in compliance with Muhammadan decorum, and a murderess was put in a pit (in this compound),⁶⁸⁴ from which her head alone emerged, and was kept there without food or water till she died, for a woman might not be killed! There were but few women criminals, as crime is ground for⁵⁸⁶ divorce, and it is hard for a criminal to get another husband.